

# Humanist

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IDEALS TO LIVE BY

#### THE IDEAL OF HUMANISM

We are seeking to present Humanism as a religious philosophy which denies no particular faith, but which provides a path over which all people can travel toward a unity that rises above the barriers of the beliefs which divide them. In behalf of this common faith, we emphasize a constructive approach rather than opposition to traditional philosophies.

# TEN AIMS OF HUMANIST WORLD FELLOWSHIP

- 1—Full endorsement of the Universal Declaration of Human Rights approved by the General Assembly of the United Nations at the Plenary meeting December 10, 1948, and world-wide implementation and fulfilment of those rights at the earliest possible moment.
- 2—The use of science to serve society, creatively, constructively, and altruistically in the preservation of life, the production of abundance of goods and services, and the promotion of health and happiness.
- 3—The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress.
- 4—The widest promotion of the creative arts so as to release all potential artistic abilities and raise the general level of artistic appreciation.
- 5—The increase of social, recreational and travel activities in order to broaden the outlook and improve the intercultural understanding among all peoples.
- 6—A quickened conservation of the world's natural resources, including human resources, so as to arrest their wasteful exhaustion and wanton destruction and thus insure their longest preservation and widest beneficial use for man's survival on this planet.
- 7—The inauguration of a world-wide economy of abundance through national economic planning and international economic cooperation so as to provide a shared plenty for all peoples.
- 8—The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research.
- 9—The development of a coordinated private, cooperative and public medical program which will provide preventive as well as curative medicine and include adequate public health education and personal health counseling.
- 10—The expansion of United Nations functions (1) to include international police power with sufficient armed forces to prevent war and (2) international economic controls capable of preventing world-wide monopolies and/or cartels.

(Successor to WELCOME NEWS)  
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## OF EDUCATION

from

### THE WORDS OF THE EARTH

By Cedric Wright

An Artist Discusses Education in Relation to World Peace

Everything greatly beautiful—be it of art, of love, of landscape—is a radiating center of values, which in some mysterious way reflect the universal. Instilling awareness of these values and bringing them into human living, this should be the aim of real education. This book tries to bring such values, such beauty, to more general recognition and use. It would help remove road-blocks which prevent widespread acceptance of beauty as a direct simple thing. For man's awareness has been brutally interfered with. Yet his awareness level determines directions, toward peace—or war. The overtones of beauty evoke the kindly, the tolerant, the tender—foundations all, of a finer human world.

There exists an inescapable sequence of cause and effect. A tree is known by its fruit. And what manner of tree has thus far been sown in the fields of the mass human consciousness—that war still plagues mankind? For this reason I would help clarify how life directions are determined by certain ideas, moods, atmospheres—the altruistic, the tender, the intangible. I would help clarify the relationship between man and values, for the relationship cannot be too continuously known. The possession of right values assure the peace and purpose of human existence. Of what consequence then, are these matters? Are they for you important—or are they for you far fetched and meaningless? To the writer the relationship between men and values is so important that he believes the survival of the race depends upon revising education so that these matters may be clarified. The writer believes education should center here. Certainly such changes of the mass human character will not be brought about

by any mere book. The most a book may do is to clarify the fact that human life may only be saved by the unobstructed fundamental words of nature and of the universe. The best thing much of education can do would be to get itself off the highway. Those few who realize the relationship between truth and beauty on the one hand and a humane and civilized society on the other, those who clearly know these things, should have much more influence in the planning of education. For the tap root of a desirable education grows only from reverent awareness of the indwelling values of the world.

Imagine the grasp of values, the life so saturated with feeling and abstract qualities that it could produce emotional truth such as Beethoven's music! Most everyone feels the mysterious importance of this music. But few realize that such caliber of art fosters a special kind of understanding, which is the basic welder of human compatibility. So long as education represents the exact opposite of these powers for good, and remains inadvertently their enemy—so long will education require enormous revision. Status quo education has monopolized far too many of man's precious hours. It has prevented him from finding the leisure and the climate wherein to establish rich awareness. I refer to a kind of mystical awareness, of which the school is in utter ignorance, because of its incessant busy-body buzzing over trivia. The school is thus incapable of infusing the great importances which in the human character are long overdue.

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I have just returned from a 4 A.M. expedition—returning my son to the United States Navy. As I drove home alone, day arrived from over the edge of the world. Millions of lights faded—the lights of sky and lights of cities. Under the apprehensive mood of this occasion, the fading lights of sky and city brought realization of a huge river passing. The river—the immense flow of time. On this river of time was wafted indescribable sadness, a sadness of realizing the premature graves resultant from nationalism. The vision of death resultant from nationalism spread a pall over creation.

Arriving home at daybreak, my forest garden was alive with the song of birds. But like star mystery, the bird song had already begun to recede. For now began the screech-chorus of automobile brakes, the uproar of an awakening humanity. And I wondered . . .

How shall man become really awakened, wakened from

lethargy, that sons over all the earth be no longer swallowed by the sadistic might of navies. How shall man escape this terrible affliction? For navies are thoroughly neutralized by the combined might of rival navies. The monster navies succeed magnificently in reducing life to a rubble of smashed nations. The lethal atmosphere of fighting men, of saluting men, somehow carries its savagery into the sanctuary of the human consciousness—dulling perception of those other concepts like . . .

Bird song . . . stars . . . forests . . . mountains—within what area of awareness do such things exist for us? Are they mere names and facts . . . or do they sing as living facets of an infinite universe—revealing magic, music, mystery? Toward which of these opposite directions shall man, and . . . the schools, go? Only those who sense more than mere names, are aware of the vast singing world. To be aware of the vast singing world, this I believe is the core of the educational problem. I believe it automatically takes care of the war problem. For those who do not concern themselves about this general direction, I believe life has been temporarily ruined. It has been ruined by something contrived by man. For them life has been smothered by "education." A sterile education has strangled their capacity for native responsiveness.

The panic of modern civilization is largely caused by too much awareness of names, and a lack of an awareness of what names should convey. Amidst the resultant panic of cruel living, let those who still know things as qualities, and not as mere names, let them do what they can to popularize the vision of basic reality. Time runs short. Against the incessant opposition of the heartless and the blind, against the monopoly of stentorian semaphores, let those who are aware of the real values, instill broadly the desire for a certain kind of seeing, feeling, being. As soon as possible, let education fall in line, to establish a yearning, a searching—to spread emotionally perceptive awareness. For the seeing, feeling, being of the heart—must no longer be strangled!

Precisely because the school has shunned the seeing, feeling, being of the heart—education has failed to bring a peaceful world. It may be claimed that this is not the prerogative of schools. Why not? What comparable concern exists? The school may now be starting to begin to commence to try something of the sort. But they do not seem to be trying very hard. For that would be to follow the path of martyrs. The schools prefer

the highway of popularity. The school prefers to foster an immodest and provokingly insulting patriotism, the chip on the shoulder—this is the popular thing to teach. The results of such teaching, the world over—are disastrous. We must be bulls because others are bulls . . . this vicious cycle must at some point be broken. When water has for long enough eroded a channel, we have the Grand Canyon. Humanity is balancing on the brink.

Acceptance of nationalism, and "liking it", this is smuggled into the mass consciousness by the world's schools. Not just by German, Japanese or Russian schools, but by our schools also. As a consequence, sons, the world over, are "expendable"—loaned to navies, whose brutal shoulders bristle with "chips", which patriotic gentlemen from abroad seem intent on "knocking off".

Competition under nationalism, both in the mass and personally—has, because of modern exterminators now become too dangerous to tolerate any longer. Man had better require its teachers to instill other human arrangement. Competition and nationalism must be done away with before they do away with man. To that end, humane awareness must be induced into the stream of human consciousness. Thus might at last be found some beginning for a benevolent human society. The loud and the tough specimens of human nature would therein find themselves without honor. Consequently such change will be disagreeable for them. Those who seek such change will therefore have tough men to grapple with. One reaps from them anything from an ignoring silence to a bellowing rage. Both are encouraging, for one feels confident that certain nails have been "hit on the head." This kind of an influence, this kind of a person, I shall take my time to dismember, throughout this book. For I believe that it, or they, are the basic cause of dismay in the human world.

There is utter need that the multitude acquire a more metaphysical insight. Stars must be known with veneration for their cosmic wonder, bird song with awareness of its magic. This manner of cognition, the school could bring to us all. But because of the sterile horizon of mere names—real seeing, feeling, being, seem beyond the comprehension of most of those who direct educational procedure. This is one of the main reasons we reap a harvest of war. War is the end of a certain kind of trail. We

thus reap the results of education's disastrous failure. I am sure Walt Whitman would have agreed.

I know that education is not the only cause of belligerent and ineffectual living. This book however will hold its course to the educational causes of life's undesirables. For with few exceptions, schools the world over, stand with awesome authority in the middle of life's highway, indomitable, like policemen directing traffic. Their stance is one of grim self-righteousness. Schools the world over, are the chief instigators of self-righteous nationalism, and had better slacken their headlining compulsions, their hoop-jumping requirements, that man may become liberated. Liberated to what? Liberated to things which may some day become the concern of schools. Liberated to deeply know the emotionally perceived values of the earth. Liberated to experiencing the resource of meditation. Man must become liberated that he may gain renewal of spirit gleaned from sensing the infinity of the stars. One need not drive one's son to a 4 A.M. rendezvous with the United States Navy, in order to find the deeper meanings, except in a world where the ringmasters are—school teachers.

I believe the concepts outlined throughout this book are not crackpot wishful dreaming. I believe they outline man's most dire need. Yet, few feel the urgency for educational involvement in such directions. WHY? Before there will be popular cry for the school to become so involved, I believe there must be dissolution of that fatal partnership the world over, between the school and the "armed forces". This partnership fosters and intensifies patriotism, thereby erecting a barrier to the establishment of widespread kindness and tolerance. I decry the pride with which teachers, in all countries, invest their instruction in patriotism. Many of them have sons and daughters in "the armed services". Thus one sees how thoroughly blinded most of us are by the error grooves of the past. These grooves proclaim the inevitability of war, and the "virtue" of submitting to war, like "manly men". RUBBISH! Not only in the United States, and not only in Russia, there must be a step by step escape from this fatal propaganda of the school. The fostering of opposite attitudes would gradually produce invincible opposition to the sequence—nationalism, intolerance, mass slaughter. The removal of these undesirables requires rejecting the error grooves of the past. This is a project toward which we now need the cooperation, not the opposition of education. War is the

functioning of man's habitual merry-go-round. It is a sequence which must be broken—by those with courage to defy popular idiocy.

Desirable living cannot exist in an atmosphere of cluttered confusion, fear and exhaustion. These are not a seedbed for the kind of wisdom needed to escape wholesale murder. Cluttered confusion, fear and exhaustion, these conditions, however, are the very soul of almost every school atmosphere I have known. I do not believe that man will endure centuries more of majoring in superfluous and disassociated facts, before he will refuse to tolerate such encroachment on his precious life. Perhaps man must escape "education", seeking in wilderness solitude those immortal values which make life worth while! Perhaps the school will make this unnecessary, by adopting methods nearer those of the wilderness. This is no mere fanciful hope. It points a way toward peace which arrives, not because of anyone's book, but rather from values found amidst the integrity and resource of nature.

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Climb the mountains and get there good tidings. Nature's peace will flow into you as sunshine flows into trees. The winds will blow their own freshness into you, and the storms their energy, while cares will drop away from you like the leaves of Autumn.—John Muir.

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## **TWO LAUGHING HUMANISTS: LIN YUTANG, CARL JONAS**

**By Warren Allen Smith**

Many naturalistic Humanists (only when conversing with one another, you understand!) dare to pinpoint their views more specifically by adding a qualifying adjective which places them apart from their brothers in the philosophic movement and satisfies them that, semantically speaking, the fuller term communicates their "exact" view on life.

Witness, for instance, the "scientific" naturalistic Humanists. These are the boys who have declined B.A. for B.S., who are today the world's leading experts on the breeding of angels (*Pterophyllum scalare*) or on mores in Banjoewangi. Their counterparts are the "academic" naturalistic Humanists, who know that Euripides did not believe in immortality nor Elmer Gantry in morality.

Then there are the "religious" naturalistic Humanists who make their living giving sermons to wealthy viragoes in liberal churches and worry lest **Time** or Cardinal Stritch call them atheists. Too, there are the "tragic" naturalistic Humanists, always sensitive lest they be accused of being this-worldly, wine-drinking, or Epicurean. In addition, there are the "undemocratic" naturalistic Humanists, those aspiring congressional candidates who want to be covered in the event some investigating committee in 1984 is confused as to their past political leanings. There are also the "quasi-pantheistic" naturalistic Humanists who drink demitasses, drive sports coupes, and insist that the qualifying adjective is **most** necessary because "I am always very much aware that the specifically human ought always to be seen against the background of all life!"

Yes, neither must be forget the "atheistic", "classical", "dynamic", "empirical", "ethical", "evolutionary", "free thinking", "Hicksite", "humanitarian", "iconoclastic", "idealistic", "individualistic", "instrumentalistic", "integral", "Jewish", "liberal", "literary", "materialistic", "modernistic", "moral", "optimistic", "philosophical", "planetary", "poetical", "positivistic", "pragmatic", "psychological", "rationalistic", "relativistic", "secular", "skeptical", "twentieth century", "Unitarian", and "utilitarian" naturalistic Humanists.

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On top of all these, surely no one would object to adding another faction within the growing Humanist movement. I refer to a group, the dean of which is Lin Yutang. As early as 1937, he wrote how he studied philosophy—the incorrect way: "I do not read philosophy, but only read life at first hand." His teachers, therefore, were not Lucretius nor Pericles, but included a Soochow boat-woman with her profuse use of expletives, a cook's wife, a squirrel in Central Park, all news in boxes, and any writer who does not kill our sense of curiosity in life or who has not killed it in himself.

In **The Importance of Living**, he commences by stating that the world is far too serious and, being far too serious, has need of a wise and merry philosophy. The function of philosophy, therefore, should be "to teach us to take life more lightly and gaily than the average businessman does, for no businessman who does not retire at 50, if he can, is in my eyes a philosopher."

His faith in human dignity, he explains, consists in the belief that man is the greatest scamp on earth:

The scamp is probably the most glorious type of human being, as the soldier is the lowest . . . In this present age of threats to democracy and individual liberty, probably only the scamp and the spirit of the scamp alone will save us from becoming lost as serially numbered units in the masses of disciplined, obedient, regimented and uniformed coolies. The scamp will be the last and most formidable enemy of dictatorships.

Commenting upon the fact that you can't make a man a Christian unless you first make him believe he is a sinner:

Religion in our country has so narrowed down to the contemplation of sin that a respectable man does not any longer dare to show his face in the church.

On a future life:

Man wants to live, but he still must live upon this earth. All questions of living in heaven must be brushed aside . . . The earth, after all, is real, as the heaven is unreal: how fortunate is man that he is born between the real earth and the unreal heaven!

On angels:

I sometimes think what a terrible punishment it would be for a ghost or an angel to have no body, to look at a stream of cool water and have no feet to plunge into it and get a delightful cooling sensation from it, to see a dish of Peking or Long Island duck and have no tongue to taste it, to see crumpets and have no teeth to chew them, to see the beloved faces of our dear ones and have no emotions to feel toward them.

On biology:

As for the superfine metaphysician who says that the teeth belong to the devil, and the Neo-Platonists who deny that individual teeth exist, I always get a satirical delight in seeing a philosopher suffering from a tooth-ache and an optimistic poet suffering from dyspepsia.

On evolution:

So then, instead of holding on to the Biblical view that we are made in the image of God, we come to realize that we are made in the image of the monkey, and that we are as far removed from the perfect God, as, let us say, the ants are removed from ourselves.

On civilization:

The difference between cannibals and civilized men seems to be that cannibals kill their enemies and eat them, while civilized men kill their foes and bury them, put a cross over their bodies and offer up prayers for their souls. Thus we add stupidity to conceit and a bad temper.

On sin:

The average mind is charming rather than noble. Had the average mind been noble, we should be completely rational beings without sins or weaknesses or misconduct, and what an insipid world that would be! We should be so much less charming as creatures. I am such a Humanist that saints without sins don't interest me.

### On Humanism:

There is still a greater philosophy than this naturalism, namely, the philosophy of Humanism. The highest ideal of Chinese thought is therefore a man who does not have to escape from human society and human life in order to preserve his original, happy nature.

### On the purpose of existence:

I should not presume that there must be necessarily a purpose, a meaning of human existence. As Walt Whitman says, "I am sufficient as I am." It is sufficient that I live—and am probably going to live for another few decades—and that human life exists. Viewed that way, the problem becomes amazingly simple and admits of no two answers. What can be the end of human life except the enjoyment of it.

### On immortality:

Deprived of immortality, the proposition of living becomes a simple proposition. It is this: that we human beings have a limited span of life to live on this earth, rarely more than seventy years, and that therefore we have to arrange our lives so that we may live as happily as we can under a given set of circumstances.

### On Adam:

If the writer of the Genesis story had been a Paoyü and knew what he was talking about, he would have written a different story. God took a handful of mud, molded it into human shape and breathed into its nostrils a breath, and there was Adam. But Adam began to crack and fall to pieces, and so He took some water, and with the water He molded the clay, and this water which entered into Adam's being was called Eve, and only in having Eve in his being was Adam's life complete. At least that seems to me to be the symbolic significance of marriage. Woman is water and man is clay, and water permeates and molds the clay, and the clay holds the water and gives it substance, in which water moves and lives and has its full being.

### On food:

Our lives are not in the lap of the gods, but in the lap of our cooks . . . Eventually we have to come to a conception of health and disease by which . . . men eat in order to prevent disease instead of taking medicine in order to cure it.

### On writing:

The technique of writing is to literature as dogmas are to the church—the occupation with trivial things by trivial minds.

### On paganism:

"Why," I reasoned with a colleague, "if there were no God, people would not do good and the world would go topsy-turvy," "Why?" replied my Confucian colleague. "We should lead a decent human life simply because we are decent human beings," he said. This appeal to the dignity of human life cut off my last tie to Christianity, and from then on I was a pagan.

### And finally, on man:

Man is important enough; he is the most important topic of our studies: that is the essence of Humanism.

Closely related to this viewpoint is that held by Carl Jonas, one of America's most promising young novelists. Not long ago, upon reading **Jefferson Selleck** and noticing some similarity between it and the writing of Sinclair Lewis, I wrote to the author to see if he, like Lewis, was some kind of naturalistic Humanist.

His reply was quick:

I've been looking at your letter for two days and what you ask still appalls me. A fiction writer hates to say these things directly and prefers to say what he is in the corkscrew fashion of his profession, leaving the task of labeling to the academician. It had never occurred to me to ask myself whether I were a Humanist at all. Of course, I might be, and then again I might not be.

Never questioned whether he was a Humanist? This man **must** be a nonconformist!

I am a fallen Middlewestern Baptist, which means that I don't go to church but have . . . at least, so my wife says . . . a stern New England conscience; that I don't believe in God but am terribly in awe of something; that my theoretical morality is as loose as a goose in a sluice but my actual morality as confining as a pair of high tight shoes; that the good life consists of doing very seriously more or less what one wants to plus paying up the bills more or less promptly; that people are fundamentally good; that science is a great thing but that perhaps the price we pay for our electric refrigerators, Hotpoint ranges, antihistamin pills, and cathartics is a little high; that ends do not justify means; that love is one of the best things there is, but that a lot of people seem to have to get along pretty much without it; that the game's not over until the last ball's played; that we would all probably be better off if we stopped smoking cigarettes but that probably we won't; and that Scotch is considerably inferior to bourbon.

I also believe in the institution of marriage, in the United States Constitution, and in children, although I feel that, interesting as they are, they are considerably less interesting than adults.

Heretic!

Oh yes, finally I believe that the Fifth Amendment should not be changed, and that probably I am a Romantic . . . and that

Ah Love! Could you and I conspire

To grasp this sorry Scheme of Things entire,

Would not we shatter it to bits—and then

Re-mould it nearer to the Heart's Desire!

I hope this helps you find out what I am.

\* \* \*

Yes, novelist Jonas, you are among other things an **Omar Khayyam** devotee. Also you, Dr. Lin, and many other naturalistic Humanists who get more excited about a strike-out by Bob Feller or a new poem by Robert Frost than they do about metaphysics and ontology . . . all of you represent a most wholesome

facet of this new philosophic movement, one which needs to be encouraged more and more. Long may you be an integral part of the movement! And especially for you, lest you feel slighted in not having your own qualifying adjective, for you is reserved the descriptive, appealing category of categories: "laughing" naturalistic Humanists!

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## **PEACE THOUGH PLENTY**

By William E. Zeuch

### **The Twin Earth Evils**

There is no doubt that the elimination of poverty would be the greatest possible human good. Next, and equal to it in importance, would be the elimination of war. Poverty and war are twin human evils.

If we can achieve plenty for all mankind and peace between all peoples we will have gone a long way toward removing the causes of many, if not most, human ills. These two world evils of poverty and war are not unrelated. Poverty is a large factor in the creation of wars. Plenty for all may be the foundation for an enduring world peace.

### **The Alleged Cause of War**

It is claimed that wars have been waged to impose beliefs, for personal power, and to secure material gains. We are not sure as we review history that these three things are unrelated. Down the ages no people ever tried to impose their beliefs upon another people who possessed nothing; no Caesar or Napoleon sought to subdue worthless areas; materialistic motives were always present. Even in the holiest of holy wars, the Crusades, the lure of the spoils of war bulked large as an inducement to prospective soldiers. In addition, soldiers of the Cross were promised Heaven and soldiers following the Crescent were promised Paradise if they lost their lives fighting for their faiths.

### **What Men Fight For**

Most often, across the centuries, wars were crassly materialistic. Indigent mountain folk and impoverished hill tribes or desert nomads raided rich valley civilizations like those of the Euphrates or the Nile, or wealthy cities such as Athens or Rome. They either sacked them, carrying off slaves and goods, or else settled down to permanent exploitation either directly or through some form of taxation. Later, peoples fought one another to control

grazing lands, fertile plains, or territories producing needed raw materials. In modern times it is notorious that over-populated, have-not nations attack less populous have nations to secure colonies, markets, living room, or a place in the sun.

### **Beliefs and Ideals in War**

Beliefs or ideals—as psychological warfare—play their part, to be sure, in both offense and defense. Soldiers and civilians alike are told that they are fighting to preserve a superior race, for democracy and the four freedoms, to end all war, to maintain a chosen people, for continental hegemony—Asia for Asians, etc. These ideals or beliefs have been after-thoughts to stimulate loyalty. In reality, the have nations fight to retain what they possess—regardless of how they got it—while the have-not nations fight the have nations to gain what they do not have—regardless of ethics or means. The haves are the rich fighting to keep their wealth; the have-nots are the poor fighting for material gain. This is the pattern of most wars. No nation ever fought to win a worthless desert or barren wilderness. Nor did any people ever fight to impose its beliefs upon neighbors who had nothing. It is poverty, mostly, that leads peoples and nations to aggression.

### **The Peacemakers**

The individuals and organizations that set themselves up to fight war should keep these simple truths in mind. Until they find effective ways and means to eradicate the chief causes of war they will get nowhere. Religious beliefs never have stopped armed aggression. Rather, they have usually been used to justify and spur aggression. Gods have been tribal or national. Nor have economic and social philosophies stopped or eliminated conflicts. Let us not face realities unrealistically. We must implement peace by developing ways and means that abolish the poverty and want that are the main roots of war and that impel peoples to aggression. This is a real task that should be undertaken by United Nations. It is a duty that challenges feeling and thinking persons everywhere. Unimpeded world trade might well be the first step. Recently we have heard much here in the United States of "Trade—not aid!" Rather we should discuss, "Aid through trade!"

## **World Trade Makes for Peace**

One of the chief values of world trade is that it helps to relieve poverty and want and thus helps to avert wars. If a country raises or makes everything it can produce efficiently, and then trades its surplusses over and above domestic wants for things it needs and cannot produce efficiently, it is not likely to feel and think in terms of aggression to supply what it lacks. If a nation uses its surplus produce to buy raw materials it must have, and is permitted to sell its manufactured goods in fair competition with other nations, it is not likely to fight for colonies and markets.

Also, if capital accumulations of the more favored nations are permitted and encouraged to aid in the development of the under-developed or untapped resources of the more backward countries, and protected in such undertakings, then the so-called have-not nations will get all the goods and services that their natural resources can produce—and all this without war.

## **The Nature of Foreign Trade**

There is no mystery in foreign trade. Its nature is as simple as that of domestic trade. It is only that national boundaries with their artificial restrictions and the different money systems with their shifting and confusing values complicate the normal, unrestricted flow of goods and services found in domestic trade.

The pioneer family living in isolation produced about all that it consumed. The few things it needed to buy, such as guns and bullets, it got in exchange for pelts of fur-bearing animals.

When the pioneer family became part of a frontier settlement there arose a division of labor and exchange of goods and services either by barter or through the medium of money. One pioneer became a carpenter, another a shoemaker, another a miller, another a teacher, and exchange of goods and services followed.

As many settlements grew up there was a division of labor by communities. We had textile mill villages, shoe-making centers, iron and steel towns, tool and machine-making areas, and trade between all of these through the medium of metallic money, paper money and bank credit.

The final step was national division of labor and international trade. We now have coffee countries, banana countries, cattle countries, wheat countries, rubber countries, textile-producing countries and tool- and machine-making countries, with trade balances paid in silver, gold or in kind.

Thus it is that we have the mechanism to share production

and end poverty as a cause of war. Today we lack only the will and a definite, constructive global program.

### **World Sharing**

We know that such a global program for peace through plenty would call for world pools of many overproduced agricultural products and manufactured articles. The small nations would put their one or two surplus products into the proper pools and receive the credits with which to buy the things they need from other pools. They would be at no disadvantage compared with larger nations. For example, Costa Rica could put in her coffee and bananas and get the credits with which to buy the many things she needs. Cuba could put in her sugar surplus and receive the credits with which to buy flour, oil, electrical supplies, etc., from other pools. Britain could put her vast surpluses of textiles, coal, machinery, rubber and petroleum into the respective pools and get the credits to buy wheat, meat, cotton and the many other things from other pools that she must have. Russia could put in her lumber, gold, hides, etc., and get credits to buy oil, textiles and machinery. Germany, France, India, China, Argentina—all nations would do likewise.

No nation would draw anything out of any surplus commodity pool until it had first produced some surplus from sale of which it would get the credits to buy. This does not preclude the possibility, to be sure, that banking agencies might loan to undeveloped countries to enable them to produce things they need domestically or to create surpluses to obtain credits with which to buy from various pools. Nor does it prevent any wealthy nation with a good neighbor policy from loaning technicians and capital to less favored nations for internal developments. We suggest, however, that "good neighbors" should include all honorable nations who have needs.

With such a global program of plenty there would soon be no necessity for any people to resort to war for material ends. All talents and resources in each country could be and probably would be fully employed in satisfying wants without resort to external aggression. Supporting armed forces would soon be an obvious waste of money, time and energy. Disarmament would within a few years follow as a matter of course. Let me warn my peacemaker friends that world disarmament and world peace will be impossible until we adopt such a global program to bring global peace through global plenty. Only such a global program deals with global realities realistically.

—Peace Action

## A WORD FROM JAPAN

From "Truth Quest"

It is a reality and an undeniable fact, that the marvelous advance of science in the present century has tremendously twisted the course of religious thoughts and ideals of Medieval times and diverted them to a new channel of inspiration, or rather, curiosity that cannot be dampened by the divine tradition. Even the Omnipotent is hardly able to constrain the effect of the Cosmic law upon the natural growth and evolution upon the human mind. Now that he is at long last about to solve Nature's mysticism and the wonders of life, man has evidently reached the highest stage of development. In short, for the first time in history, he is about to realize the true values of life, both permanent and impermanent, which alone can lead him to lasting bliss.

We sit on thorns just now, which will soon wither away. The pessimist regards the worlds today with despair; as mortifying to the last degree. He asks: which way to turn for salvation? Is salvation possible at all? Man is sinful and the light of God alone enables him to enjoy the concept of the immortality of the soul; But the light is half extinguished in spite of his desperate protest against the accelerated invasion of intellect and reason. It would appear that Providence, popularly regarded as a personal god, and Nature as viewed by the scientific eye, are sworn enemies, destined to fight to the last moment. Thus the pessimist lives in gloom and twilight, anticipating total darkness.

The optimist admits that the current, world-wide instability and the intense confusion in the spiritual and moral world, as well as in all fields of activity, are the result of the period of transition which he believes will soon disappear forever. The world is in travail; the first cry of the newborn is expected. A man of sane mind, completely free from superstition, prejudice, dogmatism, and intolerance, and fully awakened to the need of freedom and liberty for real happiness, is aware that religion is no less submissive to the law of evolution than anything else, whether man-made or god-made.

The idea of physical Resurrection would sound absurd to a modern man of intelligence, who knows that the effect of prayer depends more on self-exertion than on favoritism. It is no exaggeration to say that the Humanistic view of life has gradually come to have more weight on the human mind in speculative

value and practical wisdom than orthodox religion itself, which is left far behind the advance of the times. The seven devils have taken advantage of the vacuum and a babel of voices has been raised, causing a topsy-turvy world.

The first cry of a healthy baby of great promise, however, is nearly being heard at a short distance. Walt Whitman heralded it a century ago in "The Open Road." The great home of the Soul is the open road. Not heaven; not paradise; not "above" not even "within". The soul is neither "above" nor "within"; it is a wayfarer upon the open road. The soul has even no direction, only remaining true to itself in its quest. Meeting all other wayfarers along the road, the soul feels in harmony with them, catching the vibration of their souls and flesh. But Whitman, the greatest, first and foremost American teacher, was no Saviour. His moral teachings involved no concept of salvation. "America to this day is deathly sick with saviorism." Whitman voiced the true rhythm of the American continent. "He is the first white aboriginal."

The modern, highly-civilized mind regards orthodoxy, dogmatism, intolerance, popery and excommunication as more harmful than good; as destroyers of Freedom on which alone man can expect to build not only for himself but for posterity, his real happiness and his hopes for the achievement of the ultimate aims of life on earth. This mind of twentieth century man is alert, keeping everything both far and near within its grasp, with rational understanding fully reflected on its serene mirror of reason, intelligence and conscience. The mind is ready, if need be, to perish in its brave attempt to delve into the mysteries of nature and solve the riddles of life with an intense concentration of knowledge, experience and wisdom accumulated during a lengthy existence of over 3000 years. The mind is grappling with mysteries the sight of which are spectacular and is dissatisfied with all kinds of superstition.

Like Walt Whitman in his "Leaves of Grass" the world is in search of the Open Road where other wayfarers are met, who will help one another in establishing prosperity and happiness throughout the world, without discrimination toward race, nationality and sect, forming a world-wide caravan of right-thinking, free-minded people in perfect harmony and cooperation with a clean conscience and a firm faith in the Absolute reality that reigns supreme in the whole universe including everything animate and inanimate within it, and keeping them in perfect order.

The modern philosopher such as John Cowper Powys calls it Elementalism: man represents one of the elements of nature, which are characterized by something esoteric, originated by nature. Riddles of life and wonders of nature may remain unsolved forever, and within this realm alone can perfection and the immortality of the soul be imagined to exist. Jesus Christ, Lord Buddha and Lao-tse live in that realm. The Open Road cannot be monopolized.

In recent times, particularly since the end of World War II, a powerful universal cry for the unity of religions is being raised. The ideological conflict has divided the world into two mighty camps, probably destined to fight to the finish; the disunion of religions will add fuel to the flames, speeding up another holocaust. To this, even the Catholics would not be indifferent. Hence the need of world-wide recognition of the urgency of religious cooperation in order to avoid, if possible, the immediacy of the coming catastrophe. Humanism, as if to encourage and support this rapidly spreading movement, has come to the front in the nick of time, using its dynamic power to stir up the spirit of self-sacrifice and public service in each individual and in each community for the general welfare of mankind. Let us all pray for the welfare of humanity and do our best in reforming ourselves and society for this ultimate objective of humanity.

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P.S. This was copied from "Truth Quest," issued in the latter part of June, this year.

Your regular donation of Humanist World Digest to "Young Men's League of Human Fellowship," founded by me nearly four years ago, is much appreciated. We read it at our regular weekly meetings. Thank you sincerely.—Kaizo Matsuda.

\* \* \*

## **NOT FOR OUR OWN SATISFACTION**

**By John Nemoto**

**Engineering Student, University of California, Berkeley**

A few years after World War II, an old Japanese farmer, standing on his high land during an earthquake, saw the sea receding from the shore. Knowing it would return in a tidal wave and inundate the lowlands where his friends lived, he set fire to his field and then rang the alarm. His neighbors came rushing up the hills to rescue him, but in going to save him they saved themselves.

Any person who has changed the focus of his concentration from himself to others, and has lost himself in seeking the happiness and well-being of his fellows, may do a great deal for them; but at the same time, unintentionally, he does something of great value and importance for himself. He compensates for his own defects by forgetting himself, for there is profound truth in the scriptural statement that "Whosoever will save his life shall lose it, and whosoever will lose his life shall find it."

In every community there are people who never know perfect health. They go along the streets panting with exhaustion; and when day is done they lie down on beds of pain. Yet, laboring under their disadvantages, they make remarkable contributions to their fellows, and in the blessings which they bestow upon others they find their own satisfaction.

Try to forget yourself in the service of others. For when we think too much of ourselves and our own interests, we easily become despondent. But when we work for others, our efforts return to bless us.

\* \* \*

## **SURVEY SHOWS FEW AMERICANS ARE CONCERNED OVER CIVIL LIBERTIES**

Only 1% of the American public-at-large and 5% of local community leaders are deeply concerned about civil liberties. Such personal problems as family, health and economic welfare are what Americans are worried about.

This conclusion was reached after a searching public opinion survey conducted under a grant from the Fund for the Republic by a special group headed by Professor Samuel A. Stouffer of Harvard University.

Results of the survey have just been published in a book entitled "Communism, Conformity and Civil Liberties." The survey, conducted independently by two separate polling firms as a double-check, sampled 5,000 Americans and 1,500 community leaders.

### **Community Leaders More "Liberal"**

The survey found that community leaders, including local heads of the American Legion and the Daughters of the American Revolution tended to be far more "liberal" than the public on questions involving basic civil liberties. On one question, only 27% of the public but 51% of the leaders would allow

a man who admits he is a Communist to speak in their community. Sixty per cent of the people but 34% of the leaders opposed speeches against churches and religion and favored removing books on this topic from the public library.

However, 91% of the public and 89% of the leaders feel a Communist high school teacher should be fired; 89% and 86% respectively agree that a Communist college teacher should be dismissed while 68% of the public and 51% of the leaders feel a Communist store clerk should be fired.

### **Mental "Set"**

Opinion on civil liberties, according to Professor Stouffer, represents a mental "set," a tendency to act, rather than guarantee of action. Many people, he claims, draw normal inferences from premises which are false, because the information on which their premises are based is false, and because they have not given a "sober second thought" to the long-range consequences of specific denials of freedom. He stressed that American values of fair play, respect for the truth, a concern not to be played for a sucker and a deep patriotism are all values that can be enlisted in the cause of free speech.

The problem of free speech in crisis is hard to convey to the public mind, Professor Stouffer also pointed out, because civil liberties problems are remote from personal experience. He concluded that the evils of Communism and disregard for civil rights are equally dangerous to our freedom and that they must be disentangled if the people are to understand what Americanism really means:

"That freedom lies precisely in defending the rights of people whose views we may hate or fear; that there is an enormous difference between un-orthodox ideas and treasonable acts; that dissent is not synonymous with disloyalty; that only through criticism and controversy can freedom really be preserved; that to restrict the legal freedom of one person (even of a man whose ideas we detest) is to strike a secret blow at the freedom of us all."

### **Who's a Communist?**

One interesting part of the findings noted that 19% felt that American Communists represent a very great danger, 24% a great danger and 38% some danger; 28% specified the danger as "Communist ideas" which would convert others. Ten per cent said they had known somebody they **thought** might be a

Communist, giving as their reasons such typical answers as these: "He was always talking about world peace"; "He had a foreign camera and took many pictures of New York bridges"; "I saw a map of Russia on a wall in his home"; "She distributed literature about the United Nations"; "He was not like us"; "He brought a lot of foreign-looking people into his home."

\* \* \*

## THAT TOUCHY SUBJECT

Jerry Voorhis testified, as reported on Page 1 of the Cooperative Consumer, that the Hoover Commission recommendations on government lending agencies would work in favor of the private bankers and against such people as farmers and home-owners. But he went beyond that to speak his mind on one of the nation's most complex and touchy public issues.

Perhaps it, or at least one aspect of it, can be put this way:

The federal government borrows money, very large amounts of it. It does so by offering its securities (bonds) for sale. A banker-controlled agency in New York is by far the largest single buyer and seller of these securities. It is called the Federal Open Market Committee, though it is directly accountable neither to Congress nor the administration.

If by not buying, it forces the government to offer higher interest, the cost to the taxpayers of maintaining the federal debt goes up—and it already costs \$6.5 billion per year. In addition, other interest rates go up also. Borrowers pay and lenders reap.

This committee permits, or forces, the prices of government securities to fluctuate unnecessarily, buyers (individuals and banks) who are in the know or extra smart can make fancy profits. The private banks' profits on security transactions in 1954 were \$416 million, 966% above the 1949-53 average.

Jerry Voorhis, Congressman Patman and many others believe that Congress is not living up to its responsibility under the Constitution to regulate the value of money in the public interest.

—The Cooperative Consumer

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## TVA RETURNS 2 FOR 1

The Tennessee Valley Authority is scheduled to pay 59 million dollars into the U. S. Treasury this fiscal year.

This is \$32,786,000 more than the House of Representatives appropriated for TVA this year.—The Cooperative Consumer.

## **ARE TEENAGE VOLUNTEERS UMT FORERUNNERS?**

From the churches' point of view, the important feature of the reserve bill which the House has passed and the Senate is on the verge of passing is its provision for a volunteer training corps of teen-agers. (The Senate passed the bill.)

Many church bodies are on record against universal military training, but this bill slid through the House in a single afternoon propelled by the assurance of Chairman Carl Vinson of the Armed Service Committee that it does not establish UMT. It doesn't. Instead, it gives 19-year-olds a chance to sign up for six months' intensive training, thus escaping the draft, and then to spend the rest of their eight-year hitch in the reserves.

If reserve training is not made more strenuous than it has been under the existing law, or if the President does not exercise his blanket powers to call the reserve up for active service, this should look pretty inviting to the teen-agers. This is what the supporters of UMT are counting on—the popularity of this semi-UMT among young men to build up a later demand for a full-fledged UMT system, plus the blanket authorization given the secretary of defense (which means the Pentagon) to develop the actual working of the youth corps under any regulations he desires.

With this year's bill setting the legal precedent for a youth-training corps, and the secretary's directives fixing the pattern of Pentagon body-and-mind control for the eight years in camp and reserve, proponents of UMT are confident that some subsequent Congress will vote for an all-out, undisguised UMT system.—The Christian Century.

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## **CHURCH AND STATE NEWS**

Released by P.O.A.U.

### **RELIGIOUS PERSECUTION, ROMAN STYLE**

The atrocity of Bradfordsville, Kentucky, still stands, with no sign of a legal adjustment which will let a parent send his child to a public school where that child will not be indoctrinated by a teacher clad in religious garb. The loss of a year's education by 350 children is inconsequential to the majority of the county school board. In fact, a high rate of illiteracy suits the strategy of their organization. As proof, note the statistics of illiteracy in church-dominated countries.

While church officers in Argentina are sobbing because "the little children want God in their schools", adherents of that same church in this country persistently deny religious freedom to those who do not agree with them in Bradfordsville. Worse religious persecution has not been seen in America since the days of Salem witchcraft.

### **PUBLIC SCHOOLS FALL**

In many parts of the country few people would believe the depths to which public schools have fallen in some other places. In Boston the school board is almost unanimously Catholic, and the personnel has been slanted until not a Protestant principal can be identified in 112 public elementary schools. The tender-hearted board within three years "sold" no less than ten buildings to the Archbishop of Boston at prices ranging from \$12,500 down to \$200. (The last figure was no accident, for two others were "sold" for \$500 each. Of course the site alone in any city would be worth far more than the price paid.)

### **A BACK DOOR RELIGIOUS SUBSIDIARY**

All contracts with government must be drawn with greatest care for public protection and unquestionable integrity. We constantly see in newspapers charges of private gain at government loss in a multitude of ways. Much of the work of courts centers around the detection and punishment of corruption in government contracts. But if favoritism and dishonesty can so often occur in government dealings with **individuals**, think how much greater is the leverage of an **organization** to secure unfair benefits at public cost.

On December 19, 1944, a tract of land in New York City was sold by the city to Cardinal Spellman for \$275,000. After it passed through some other hands to dissipate the odor, the friendly Mayor William O'Dwyer bought it back on May 16, 1950, for \$1,350,000. No change in public school needs had meanwhile occurred to justify such a deal. This is a sample of the looting that occurs where church and state officers join forces to "yoke" the public. Such high-handed depredations have brought the public schools into very low esteem in some large cities of the East, and are causing parents of the better class to turn from public to private facilities for their children.

### **DISLOYALTY**

Former Prime Minister Herbert Evatt, head of Australia's

Labor Party, has weathered a challenge to his leadership by approximately a 2-1 vote. He had charged that a Roman Catholic group within the party was seeking unnecessarily severe measures against communism in the trade unions. In the crisis many of the Roman Catholics in his party supported Evatt.

A less happy note for democratic government was sounded from New Zealand several months ago when a Catholic arch-bishop flatly announced that unless the desired public support of parochial schools was forthcoming, New Zealand's Catholic men would not serve their country in the next war. No church official is talking in that manner to Dictator Peron lately. Thus is freedom of speech in a democracy abused to the point of disloyalty.

### **BELIEFS OF THE CHILD**

An Illinois judge has attempted to carry out the law that the court shall whenever possible give custody through adoption to petitioners of the "same religious belief as the child". Therefore he decided that 11-month-old twins should sever satisfactory ties with foster parents of one faith, and he assigned to authorities of another faith in which these infants had earlier been baptized. Precocious children, these days, with **religious beliefs** at so tender an age! Next we may hear of prenatal religious beliefs. Competent psychologists have said something about the peril of producing feelings of insecurity in very young children. The judge's decision is on appeal.

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### **NEWS RAMBLINGS WITH THE EDITOR**

We take as our text these words of the writer of the Declaration of Independence.

"The great principles of right and wrong are legible to every reader; to pursue theme requires not the aid of many counselors. The whole art of government consists in the art of being honest. Only aim to do your duty, and mankind will give you credit where you fail."

With that as a start, let us pursue some of the current ethical and moral issues that surround us and our freedom of religion, as now guaranteed by our Bill of Rights, rights which are now being constricted with evident plans of amendment to make our Bill of Rights meaningless.

Let us look at the record: One of the first things the present

administration did was to promote the change in the pledge of allegiance to the Flag by adding "under God," making it controversial and quite obviously in conflict with the First Amendment.

It has long been evident that the framers of our Constitution intended that it should protect the rights of all religious groups. As Jefferson further stated: "Within the mantle of the protection, the Jew and the Gentile, the Christian and the Mohammedan, the Hindoo and the infidel of every denomination." It was predetermined that the word "God" was purposely left out of the Constitution.

The man now in the White House, whose old-time religion evidently did not show up until he entered political life, has just signed another bill making it the law that the "In God we Trust" slogan shall be extended to our currency.

It has been called to our attention that the so-called "Christian Amendment" to amend Article One of the Bill of Rights and calling upon the United States to recognize "the authority and law of Jesus Christ", has been again introduced by Congressmen Siler of Kentucky and Utt of California as House Joint Resolutions 312 and 324. This is obviously another move, directed by the Roman Church to short circuit our Constitution and open the road to the one church state.

Then, we have the rider that was attached to the Defense Appropriation Bill aimed at curtailing the transfer of government business-type activities to private hands. It is reported that the President advised Congress that he would not abide by this section of the Bill that would stop his administration give-away of the public wealth to private interests, which, according to the report in the "Nation," amounts to \$13,000,000 for each day since he has been in office.

We understand that a President takes an oath to support the Constitution and the laws of the land. By ignoring enactments such as noted above is the President supporting the basic code of the land? When a President proposes to break the laws, what an example is set for the citizenry!

Someone once said: "The price of liberty is eternal vigilance."

We end with these words of Thomas Paine: "A constitution is not the act of a government, but of a people constituting a government; and government without a constitution is power without a right.

"All power exercised over a nation must have some begin-

ning. It must be either delegated or assumed. There are no other sources. All delegated power is trust, and all assumed power is usurpation. Time does not alter the nature and quality of either.”  
—E.O.C.

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## PANDIT NEHRU AND COW SLAUGHTER

We commend the brave stand taken by Prime Minister Nehru in the Lok Sabha when he opposed the introduction of the Bill sponsored by Seth Govind Das to abolish cow slaughter. It is now well known that there is a core of reaction inside the Congress party led by Mr. Purushottamdas Tandon who seeks to revive religious superstitions and to oppose all progressive measures. As the leader of the party, Pandit Nehru is obliged to satisfy this reactionary section and carry it along with him in the execution of his policies. Our sympathies are with him in his efforts to carry on amidst the internal party opposition with which he is faced. Opposing Seth Govind Das's Bill, Pandit Nehru delivered a conciliatory speech conceding the need to prevent cow slaughter but only pleading that the method of prevention ought not to be by coercive legislation affecting the whole of India but should be by piece-meal measures adopted by State Governments. In reply to an attack by Mr. Tandon who threatened him with a letter of resignation from the party on this issue, he quoted the instance of the North-East Frontier Hills where the tribal people were putting up an agitation against the Government for prohibiting the slaughter of cows which they eat on ceremonial occasions. This amount of moderation in the Prime Minister can be understood and sympathized with by the progressives in India in the light of the Tandonian opposition which he has to cope with.

But there is no doubt whatever that the real intention of the Prime Minister is to sail with the progressive forces of the world and to cultivate the cattle wealth of the country in conformity with the scientific methods of breeding and preservation of cattle adopted by the advanced nations. Indeed, when heckled by Mr. Deshpande, a member of Parliament representing the orthodox Hindu Mahasabha, the Prime Minister burst out with characteristic vehemence:

“The member should learn some agricultural economics. Human beings are more important than cows. I am prepared to resign my Prime Ministership on this issue. The policy of the Government is perfectly clear. We stand or fall

on this point. I would like to face any amount of agitation, and not give in on this issue."

Mr. N. C. Chatterjee asked the Prime Minister whether the Uttar Pradesh Government was completely wrong in banning cow slaughter. The Prime Minister replied:

It is open for it to do so. In my opinion, it has taken a wrong step. Is the member aware that the Bombay Government refused to take such a step? We are, however, speaking on behalf of this House, and not on behalf of the State Governments. So long as I have anything to do with this Government, I will not accept the Bill."

This incident in Parliament is an indication that the mind of the Prime Minister is functioning along rational lines in this issue. The correct attitude in regard to the question of cow slaughter has been laid down by Sir Raghunath Paranjpye, the President of Honour of the Indian Rationalist Association, in his article on the subject in the February issue of this journal. We draw attention to the following words in that article which have in effect been endorsed by Pandit Nehru in his speech at the Lok Sabha:

"The problem is the existence in the country of too many useless and uneconomic cattle and too few really useful cattle. If our cattle population could be reduced by a half and the rest fed and cared for properly, our agricultural economy will vastly improve. Anybody who has seen the sleek fine and well-cared-for cattle in other countries which do not ban cow slaughter, and compared them with the miserable half-starved animals that are wandering about everywhere in our country, will realize that our reverence for the cow is entirely illogical and useless, and is a source of neither happiness to the animal itself nor utility to man."

Let us not forget that the Hindu-Muslim fight which led to the dismemberment of the country centered around the question of cow slaughter and the fact that Jinnah insisted on the right of the Muslims to eat the cow. The revival of the fanatic agitation to ban cow slaughter on the part of orthodox Hindus after the partition is motivated by the spirit of vengeance against the Muslims who have been reduced to a subordinate position in Hindu India. It would be mean on the part of the majority to insist on and it would be unspeakable folly on the part of a democratic Government to enact a law enforcing the religious prejudices of the majority on a helpless minority—Indian Rationalist.

## THE RIGHTS OF MEN

Man did not enter into society to become worse than he was before, nor to have fewer rights than he had before, but to have those rights better secured. His natural rights are the foundation of all his civil rights. But in order to pursue this distinction with more precision, it is necessary to make the different qualities of natural and civil rights.

A few words will explain this. Natural rights are those which appertain to man in right of his existence. Of this kind are all the intellectual rights, or rights of the mind, and also all those rights of acting as an individual for his own comfort and happiness, which are not injurious to the rights of others. Civil rights are those which appertain to man in right of his being a member of society.

The natural rights that man retains are all those in which the power to execute is as perfect in the individual as the right itself. Among this class, as is before mentioned, are all the intellectual rights, or rights of the mind: consequently, religion is one of those rights. The natural rights which are not retained, are all those in which, though the right is perfect in the individual, the power to execute them is defective. They answer not his purpose. A man, by natural right, has a right to judge in his own cause; and so far as the right of the mind is concerned, he never surrenders it: but what availeth him it to judge, if he has not power to redress? He therefore deposits his right in the common stock of society, and takes the arm of society, of which he is a part, in preference and in addition to his own. Society grants him nothing. Every man is proprietor in society, and draws on the capital as a matter of right. From these premises, two or three certain conclusions will follow:

First: That every civil right grows out of a natural right, or, in other words, is a natural right exchanged.

Secondly: That civil power, properly considered as such, is made up of the aggregate of that class of the natural rights of man, which becomes defective in the individual in the point of power, and answers not his purpose, but when collected to a focus becomes competent to the purpose of every one.

Thirdly: That the power produced from the aggregate of natural rights, imperfect in power in the individual, cannot be applied to invade the natural rights which are retained in the individual, and in which the power to execute is as perfect as the right itself.

We now have in a few words traced man from a natural individual to a member of society, and shown, or endeavored to show, the quality of the natural rights retained, and those which are exchanged for civil rights. Let us now apply those principles to governments.—Thomas Paine.

\* \* \*

Nothing is true forever. A man and a fact will become equally decrepit and will tumble in the same ditch, for truth is as mortal as man, and both are outlived by the tortoise and the crow.

So far as we can see there is no principle of human improvement inherent in the nature of the universe. Therefore in the presence of contending forces of human good and human evil the neutral onlooker or bystander reaps where he has not sown and is therefore immoral.

## ALBERT EINSTEIN

The greatest scientist of our age is dead. The powerful mind which summed up in a single formula the entire achievements of mathematics and physics since the beginnings of time is now stilled. Einstein broke down the barriers between science and philosophy and changed our conceptions of space and time. He proved that matter and energy are convertible into each other and led inevitably to the fission of the atom and the manufacture of the hydrogen bomb which may one day destroy all life and disintegrate the world. Perhaps by the right use of the discovery we may elevate mankind to a level of happy existence beyond our wildest imagination. Born a Jew, he was disowned by the Rabbis who could not stomach his declaration: "I believe in Spinoza's God, not in a God who concerns himself

about the fates and actions of human beings". He was denounced by the Catholics as an atheist; but Joseph McCabe says of him "Agnostic is the correct description of his opinion." Although possessed of a giant intellect, Einstein was essentially human. He saw clearly the potentiality for evil of his great discoveries and uttered the warning: "Our world faces a crisis as yet unperceived by those possessing power to make great decisions for good or ill. The unleashed power of atom has changed everything save our modes of thinking, and thus we drift towards unparalleled catastrophe." It is to be fervently hoped that those in the seats of power among the Nations will take to heart these grave words of the great man who is no longer with us. We pay our tribute to the memory of Albert Einstein.

## SOCIAL SERVICE AND THE FUTURE

May we see a glimpse of tomorrow's loveliness in the faces of little children. Remembering those who must receive their world from our hands, may we help to prepare for them a nobler heritage by dedicating ourselves to teach and to practice the kinder, braver and juster human outlook. And when our use for this world is over, may we not leave anything spoiled by our ignorance, or ravaged by our greed, but may we hand on our common heritage unimpaired, fairer and richer through our use of it.—Songs and Readings.

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**HUMANIST WORLD FELLOWSHIP** defines religion in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only acceptable method of social progress.

**MODERN HUMANISM** seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST WORLD FELLOWSHIP** is a shared quest for that good life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

**HUMANISM** insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purposes of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest development of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

**HUMANISM** recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must eradi-

cate racial antagonisms, national jealousies, class struggles, religious prejudices and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race striving toward a commonwealth of man built upon the principle of justice, good will and service.

**HUMANISM** seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Institutions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

**HUMANISM** has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

**HUMANISM** accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. Man has made his own history and he will create his own future—for good or ill. The Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST WORLD FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.

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